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THE LIBERALIST

Preston Bradley Editor

Grace Thayer Bradley Associate Editor

Volume XIII

Chicago, Ill., April, 1936

Number 1

MAY ANNOUNCEMENTS

MAY IN THE PEOPLES CHURCH

Sunday Mornings—10:45

BROADCAST BY WJJD

Sunday—May 3—Music Sunday

“DISCORDS AND HARMONIES OF LIFE”

Ill. Federation Music Clubs Attending

Sunday—May 10—Mother’s Day

“WOMAN’S PLACE IN THE NEW WORLD”

Sunday—May 17—Radio Sunday

All Listeners Invited To Attend

“IS THE AIR FREE”

Sunday—May 24—Memorial Sunday

“WHAT IS TRUE PATRIOTISM?”

Sunday—May 31—Citizenship Day

“DO WE NEED ANOTHER REVOLUTION?”

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MEDITATION

Once again in the passing of the days and in the completion of that little area of time which is to be ours, this moment has returned and we are glad, we are glad that for these few moments it is possible for us to separate ourselves from the confusion of life, from the anxieties and the problems and find this little oasis moment where we can open our hearts and open our minds, and hesitating just for a little while in the presence of that Perfect Life and Perfect Heart receive that which will help us as we return to the bivouac of our own lives.

Reverently we would lead every heart, all who are here and all who are listening, that together, of whatever creed or faith, whatever color, whatever emphasis of life, all of us might realize our common humanity, our kinship with life.

To the lives which we have been able to meet and to touch this past week, to those who have been in sorrow and have lost deeply, to those who have been made very happy and have joined the pilgrimages of life together, to those who have been worried and anxious and ill, we send our love and may they realize, all those hearts, that we would extend the

opportunity for an enrichment and a perfection of life as a basis of all true worship and true understanding. This is the spirit which we would send out in the beautiful responsibility of the morning and may it go to everyone, everyone who is listening to these words. Some places they are being heard in the confusion of stores, garages and streets, some places they are entering a humble little home and they are listening, some places they are going into beautiful dwellings of those who have much, but wherever they are going may they go freighted with love for all people and all classes and all degrees of life, that this institution might stand in the midst of the confused, chaotic, bombastic voices of the present an institution solidified, idealized with the universal thought of brotherhood and peace and tolerance. May these ideals become the quieting voices in a world of confusion and chaos. Listen to the prayer of a gentle heart who understood all this better than we can possibly know, and so together, in our thoughts and in our lives, in the memory of that understanding, we listen to his beautiful words:

‘Our Father, who art in heaven, etc.’”

“WAKE UP AND LIVE”

Sermon by Dr. Preston Bradley, Pastor of The Peoples
Church of Chicago, April 19th, 1936

“The subject of the morning is one which I have deliberately appropriated. I claim no credit for it. I did not find it myself, it was given to me. But the first time I saw these words ‘Wake Up and Live’ I liked them. I liked them because of what they implied. You cannot tell everybody to wake up unless you have an idea that they are asleep, and you

cannot tell everybody to live unless they are dead, half dead, or perhaps ought to be dead. So when I saw these words ‘Wake up and Live’ I said: ‘There is a subject for a talk to my people, and I am sure one in which perhaps we might find something of value.’

Now, where do the words come from? Well, if you have been keeping up with recent books, you

know. If you have not been keeping up with these recent books, I am going to suggest a book to you that every individual in this splendid congregation this morning or every individual listening to the radio will thank me for suggesting to you. A Chicago woman, she was born in Chicago, and being a woman I hesitate to tell exactly the year she was born, but I know it was in 1893. She was born in Chicago and did her primary educational work here, was graduated from the University of Chicago, and did her first work in writing on two or three Chicago newspapers. From here she went to New York and became one of the associate editors of the 'American Mercury,' she left that and went to the 'Bookman' and after the unfortunate loss of the 'Bookman' which was really a great literary magazine and one that delighted the hearts of all those who liked good books in general, after the 'Bookman' passed out, she became identified with one or two other publications and since then has been doing a great deal of writing—Dorothea Brande. She wrote a book which everyone who hopes to be a writer, ought to read. A little book called—"On Becoming a Writer."

Miss Brande found herself in the same position in which a great many of us find ourselves occasionally. She suddenly had a realization that she was not doing the best work of which she was capable and that many of the energies which were so necessary to fine creative work were being dissipated by unimportant expenditures and on this awakening which came to her she developed a formula. She developed through a series of very careful experiments on herself, a philosophy by which the energies of life which are being dissipated in non-essential performance could be more highly utilized for the creation and production of life in terms of its capacities and its highest re-

lationships, and so she wrote a book which she called: 'Wake Up and Live!' You see, that is where I got my subject 'Wake Up and Live!'—that's the title of the book. I have appropriated the title this morning because I could not find any combination of words that were any more vitalized by the idea which I had in mind than these words.

Here is another interesting thing about them—the talk precedes the subject—everything which I have in mind to say this morning I had in mind before I had the subject for it, that is sort of putting them right end to, for it sometimes happens to me that I have a whole sermon without any subject, and many people who have heard my sermons for many years know that (laughter) but I will sometimes have several ideas and relate them together and I attempt to string them on one single thread of interest before I have definitely crystalized the subject itself. Now some of these ideas which I have been thinking about for you on this subject came before I was able to find the subject itself, and then when I found those words 'Wake Up and Live' I said: 'There are the words which I need!' and they are the words which incorporate inclusively the idea which I am going to present to you this morning. It does not follow out the usual philosophy that is associated with reconstructive measures in the rehabilitation of individual lives, and because of that I want you to follow me carefully because I think there may be one or two suggestions in which you will be interested.

Of course, no one who has not an exalted opinion of the privilege of life will be interested. If life to you is something to waste, something to fritter away, why, of course, you will not be interested in anything that I have in mind for it is utterly impossible to ever appeal to any individual who does not think of life as a

great trust. If you think of life on any other terms, well, of course, I have nothing for you at all. If the mere privilege of being alive, of possessing identity, of realizing that you have mind and heart and soul, something sacred, if you have not a sense of the sacred about life, well, of course, there is nothing that can be done for you, for you must develop that sense of the sacred before any influence can be sufficiently impressionistic to change any wrong condition in your life. Therefore, of course, it is always primary that we reconstruct our point of view about life. It is quite true that none of us had any decisive voice in our being here. Of course, we are not invited, neither are we consulted. Life is quite accidental and we become an identity with life without any volition of our own. That is perfectly obvious, and there are those who sometimes take the position 'Well, it was not my fault that I was born, I have had nothing to do with it, I had not been consulted'—and in case of the supreme pessimist and exalted cynic, they say: "I wish I had not been born at all, it would have been better." Of course, the first thing necessary to an awakening—and that is exactly what it must be An Awakening — you must, we all must, when we are in the position of feeling that our lives are not significant, that they are becoming less so, that we are losing our zest for life, that we are becoming so fabricated that the enthusiasms for life have become so inferior that the only result which the enthusiasms create is one of more demoralization and greater disaster, when we come to those positions of life, it is necessary for an awakening. No one can awake and live without the awakening, of course, and that awakening as I study it in individual lives is frequently dependent upon a great many factors. I have seen lives for which I had utter despair, I have absolutely despair-

ed for them, I had become utterly hopeless about them, I felt that there was not any possible way by which those people would ever reorganize and realign their lives. I looked at them in positive despair, and then when I have seen the awakening and the inevitable readjustments which come as a result of the awakening, then I tried to study what it was in those lives that inspired the awakening.

I find, a great many factors, so many of them that probably each individual who has had the experience has a direct contribution as an individual to the character of the factors that enter into the awakening of life, but there are general factors.

One of the interesting things in connection with these ideas, I think, is the idea in contradistinction to the two ideas which we constantly hear. How many times have I heard 'The will to live,' 'The will to live.' All of our best psychologists and finest minds are constantly talking to us about 'The will to live.' Also, since Professor James wrote that great contribution to the entire field of human experience, 'The will to believe' I think it is perfectly obvious, it does not need argument, not at all. Then there is the will to believe which I think is equally obvious, otherwise it is incredible that so many people would believe what they do believe, because if you want an example of credulity go out and study the things that people believe. Well, when you are all through with that study you will be in a quandry as to the apparent capacity of the human mind to believe the utterly ridiculous and supremely absurd, for the things that people have no difficulty in believing is certainly a revelation to anyone who studies it. If I were to step up to each one of you and say: 'What do you believe?' I think I might get some very interesting beliefs from this congregation of intelli-

gent and erudite minds that compose the audience of The Peoples Church of Chicago, and still I believe I might be a little shocked at some that I should find.

That there is a will to believe there is no doubt. It is quite as natural to believe as to breathe, perfectly natural. The question is what are the things to believe in connection with these two, and you will find it intimated in Miss Brande's book.

In connection with this will to believe and the will to live, I wonder if any of you have ever thought that there is a will to fail? Well, I believe there is. Now, it may be, and I think it frequently is a sort of a subconscious will. I do not make the accusation that it is obviously conscious, but I have studied some human lives that I have tried to help and constantly have run up against the futility of their lives on the basis of reconstructive rehabilitation and I think I have discovered that deep down in the consciousness of a great many people who are finding difficulty in making life's adjustments properly that there is definitely a will to fail. Now I want you to think of that very carefully, it is not an easy thought and I know that your first reaction from it will be in the nature of a definite rebuttal, but I think after you have followed me for a moment or two in a little deeper analysis that you will see what I have in mind.

If you want to make the experiment on yourself, there are some things I might suggest for you to do in order to give yourself a classification in this program. Just before you retire tonight, you quietly sit down, take pencil and paper and carefully recall the things during the day that you have done which required an expenditure of intellectual and physical effort. When you have made that chart of the things that have required the expenditure of your energy, energy in any form,

for energy is life and no one can exhaust energy without exhausting life, and the conservation and the control, the direction of that force which gives vitality to personality is energy and everything we eat and every word that we speak and every movement that we make and every solitary action that becomes objective in our lives depends upon energy. There are multitudes of people breaking down in health, breaking down mentally, that is the constant alarm to me, the rapidity, in spite of all that science has been able to do and is doing, the rapidity by which we in America are becoming susceptible to nervous and mental collapse, for in spite of all that science is doing, the increase of insanity in the United States of America and nervous devitalization and all of the attendant ills that come from devitalized nerves, is an increasing concern to every scientist, physician and psychologist in this country of ours. So deeply are they concerned about it that even the press itself is respecting, with great kindness the inevitable results of their investigations, their confidence as to the increasing of this tragic condition of our people.

Now, if you accept science, I certainly accept it, I am thoroughly scientific this morning, if you accept that your life is to be finally expressed in terms of your definite control of your energies and you want to really live and all that that implies, is it not time that you were giving some concern as to how you will expend your energies? We are doing the best we can in our efforts to preserve the out-of-doors to America. We are just closing the fourteenth annual convention of the Izaak Walton League of America, delegates are here from Washington, D. C., on the east coast, to Washington on the west coast, and from Minnesota to Florida, a great group of men have been in session in the city for three days

and have been listening to programs and plans and addresses by which we can make available to the people of this country and preserve the opportunity of a certain cultivation of spiritual poise and strength which comes from the rightful direction of energy. During this past week we have dedicated in our city twenty acres on the south side of Jackson Park, twenty acres in the heart of a great city area like this for the purpose of bringing that refreshment of soul, that sense of values and poise to the children by watching uninterruptedly and undisturbed the process of Nature in an unpolluted and uncontaminated area in the heart of a great city. These are not recreational gestures for the mere satisfaction of someone's love of sports, these are gestures that some of us feel are necessary in order to defeat the growing complexity of our modern civilization which is definitely breaking down the physical, spiritual and moral capacities of our citizens. Therefore, your question and mine to ask this morning is: 'What can we do with these energies of ours?' People very frequently say to me: 'Well, Doctor Bradley, how is it done?' Take myself, for example, I suppose that I am working as hard as any man that I know. I certainly don't know any man that is working any harder than I am, and I know that the constant, constant pulling and pressure, not in my pulpit, this is the very least of it, not on the lecture platform, that is the very least of it, but in the desire which I have to help people, more intimately in the sick calls which I am constantly making, the hospital visitations which I am making. I sat down beside an old lady in Oak Park, after a funeral, in her home, they are an old couple married over fifty years, and I sat down by their side and visited with them and talked with them, and the joy which they brought to me was a compensation for any

effort which it required of me in order to be an inspiration to them, it was a mutual help. And people constantly say to me: 'How is it?' Reading three or four books a week, as I do, lecturing on new books every week for twenty-six weeks for a season, and you cannot lecture upon a book unless you know what is in the book. Every week I receive letters from people asking me: 'Where do you get the energy?' How do you do it year in and year out, for twenty-four almost completed years, nearly a quarter of a century, How is it that you do it?

My friends, I am trying to be awake and I am trying to be alive and live, and the best way, the only possible way that it is possible for me to maintain the schedule which I set out for myself is to conserve energy that unimportant and inferior, secondary demands and details shall not rob me of the necessary energy required for the important things. There is many an individual in this church today, and there is many an individual listening to me on this broadcast, many of them devitalized, and you have devitalized your nervous energy by the violation of the law of energy, you have devitalized your physical energy by the violation of every physical law, you are violating every law of dietetics, you are violating every law of prophylactics, you are violating every law of life and the direct result of these violations is an incompetent physical structure and the reason why these violations have been taking place is because you have been listening to the siren voices of appetite and comfort, you want to do the things that satisfy. Consequently, do you eat more than you ought to? Do you drink more than you ought to? Do you do anything more than you ought to? When Ralph Waldo Emerson, one of the greatest philosophers, certainly of this continent, gave us the

fundamental prescription in one word "Moderation," moderation, and America, by temperament, is never moderate. We don't know the word of moderation, we Americans, we only deal in superlatives. If we build anything we want it to be the biggest. If we build a high building, it has got to be the highest. If we have anything, it has got to be the largest, and we never stop this side of the superlatives in the manifestations of all this business. Well, the direct result of that is that it is definitely working out now into those fields of individual lives and you, as individuals, are now becoming responsive to what is a national condition and the result of it is that you are snapping up and breaking down at 45 and 50. Pick up your newspapers and read about the heart collapses at 47 and 50! Why, from the years 50 to 70 ought to be a person's best years, their best years, they are the years when maturity is giving a sense of balance. Those are years when adjustments are definitely understood and determined. They ought to be the best years of a person's life and we are smashing up at forty, and fifty, becoming nervous wrecks, filling the insane asylums until you cannot build them fast enough, you cannot build on additions in the United States fast enough to take care of the people who are smashing up, and they are smashing up because they don't know how to live, and they don't know how to live because they are not interested in the direction and control of energies. How many words do you use every day that don't mean a thing and it would be a whole lot better if you had not said them? I know a lot of people who are creating for themselves a devitalization of their energies by talk until if there was some way that we could sew up their lips for six months it would help in the reconstruction of their lives. We had a phrase when I was a little boy for such people,

it was that their tongues were on a pivot and flopped at both ends.

I sometimes think how much energy is wasted in talk, how much on unimportant emphasis, how excited we get about something that never ought to excite us at all. I have known people to get in a positive furor and destroy enough energy to do a real creative task over nothing, nothing at all. I have known some men to sit down at the dinner table and ruin the entire hour for themselves and everybody else because the meat was not done properly or the coffee was too cold, and the whole beauty of the day was lost. That's the trouble with these days, you see they are never over when they are through. If things were always over when they are through it would not be such a bad world, but they never are, when conditions begin like that, of course there is an expenditure of energy about things that never matters, and I know many a failure, many a man, many a woman, at 50 or 60 whose dreams never came true, never came true. I have known many of them to give concrete evidence that their inability to decide between that which was primary and that which was secondary in their lives was responsible for their failure. I don't know a single, solitary man or woman, not one, in all the acquaintances of my life, I don't know a single, solitary man or woman who has achieved distinction, achieved distinction, who had not given conclusive and continuing evidence that they put first things first, that they did not destroy their beautiful energy of life, mental, spiritual, physical, that they did not waste themselves on an exploiting humanity, and that's one thing that humanity loves to do with people who are trying to do worthwhile things, exploit them, and there are many people who are doing excellent things who sometimes find it necessary to utterly break with ex-

plotters. Humanity is just filled with people who love to exploit someone who is doing something well. If they can only get them in a position to help them and their choicest one is where mediocrity can sit and bask in the presence of genius 'I know him' and mediocrity has always exploited genius and mediocrity always will, and there have been many a man and many a woman who finally failed in spite of endowed talents of Nature, who failed because they never learned that secondary expenditure of energy must be kept secondary that the expenditure and the conservation of our energies must be definitely preserved. That is why you find true greatness always a secret. Is it worth anything to you? Do you feel, some of you, perhaps, that you are just half alive? That you would like to get a great many more things done than you do? Why, don't you realize that honestly busy people always have time to do more than they are doing because honestly busy people have their energies under control? It is only people who are helter-skelter that are always busy. I have met people sometimes, as I have tried to get them to do something in the church, men and women, and they say to me: 'O, dear, I cannot do it, I am too busy, I just cannot do it.' You are just "busy busy", you are not real busy. We are just busy busy, you have never the thing planned at all, you are not in control of your energies, you are helter-skelter. There never yet has been a man or woman too busy who was honestly busy, never was too busy but what they could find a place to do something more.

You try that, and then I close where I began; sit down tonight,

or tomorrow night, which would be a better example because that is a week day, and just do this: Are you ill, are you worried, do you feel that your physical structure is under impairment, are you worried because your mental house has become soiled and the windows are dirty, are you worried because the friendships and associations of life are becoming a little tarnished and life is not quite the beautiful thing that you would like to have it be? Well, will you do this, if you want to wake up and live? Will you sit quietly all by yourself and just record the procedure of your life and make a self analysis? That's necessary, that's first. No one can help you otherwise, just make a self-analysis and say: 'I am spending too much time with him. I am spending too much time with her, I am spending too much energy here. I am wasting too much energy there. I am spending too much energy at noon time. I am talking too much. I am wasting, dissipating energy. This environment is not conducive, I must change it. This person is distracting and irritating and in the distraction and irritation I am losing energy, I must do something about it. I must begin to conserve and conservation is a law of life.'

Try it. If you will honestly make that effort, every person in this congregation, and every person listening to me, will come to me in one month a transformed life. You will remake your entire personality, control your energies, build by rest, create by poise, increase effectiveness by permitting no one who has no claim upon you to distort or interfere or ruin your life. It is yours, a sacred and beautiful thing. Wake up and live!"

ALONG THE WAY

By Preston Bradley

On a recent Sunday evening after the service I had one of those surprises which punctuate life now and then with delight and joy. One of my friends and one of the best educators in our Normal College system—President Karl L. Adams of DeKalb Normal—greeted me by handing me a little book which he had inscribed to me in somewhat flattering terms. I slipped it in my pocket and took it home. For years I have read myself to sleep. In fact most of my reading is done in bed and in the late hours. When I retired that evening I thought I would glance through my book. A glance was insufficient. I never put the book aside until I had finished every word for it is one of the most valuable books I have ever read. It now reposes on my bedside stand and I have read it through several times. It is the seventh volume in the Kappa Delta Pi Lecture Series, published by the Macmillan Co., and is the address of John Finley, in a slightly revised form, given before the Kappa Delta Pi society in Atlantic City on the 26th of February 1935. It has an intriguing title—"The Mystery of the Heart's Desire." I make one quotation from this remarkable little book. "To be seeing the world made new every morning, as if it were the morning of the first day, and then to make the most of it for the individual soul as if it were the last day—is the daily curriculum of the mind's desire." Thus speaks the one time Commissioner of Education of the state of New York, College President, professor, and editor, America's beloved poet-sage.

There are seven volumes already in print in this series of addresses. I shall never be at peace until I have them all. The series thus far have been delivered by John Dewey, Dorothy Canfield

Fisher, William Lyon Phelps, William Heard Kilpatrick, Stephen Peacock, Mary E. Woolley. John Finley and the address for 1936 will be delivered by William C. Bagley, Professor of Education, Teachers College, Columbia University, and will be entitled "A Century of the Universal School."

After reading "The Mystery of Mind's Desire" I can easily understand why my friend should write on the fly-leaf in his inscription to me, "I heard John Finley deliver this. It was almost a benediction." I urge every college student who may happen across these words to read this book again and again. It is equally as necessary for the general reader.

* * * * *

The other evening I had one of those rare opportunities which seldom come my way—my first evening without an engagement. During the entire month of March the only evening on which I was not occupied was the evening of Tuesday, March 24th. What could I do? Perhaps I should have asked myself "What Should I do?" for there is a big difference. I should have gone to bed early and had a long night's rest. Yet I had been waiting to see Walter Hampden—one of my favorite actors. Here was my opportunity and I seized it—boldly and effectively. He is making his farewell tour in the role of "Cyrano." Three times previously had I seen the play but they were not enough. No one ever read the noble lines of this play as Hampden reads them! I can recall at will the flawless rendition. I shall never see him in the play again but I can never forget his exquisite artistry and dramatic perfection. After the play I went back to his dressing room where I was graciously received. Many

years ago I gave a series of lectures before the old Playgoers Club on the theater. Two young men were then playing in Chicago,—Whitford Kane and Walter Hampden. I remember vividly the afternoon they were the guests at one of my lectures which was given in the Congress Hotel. It was the beginning of a friendship which has survived the years and the widely divergent paths our lives have taken. Hampden is only making a farewell in "Cyranó." He is going on in his creative work in the theater. It is "Cyranó" which passes for him and is not his farewell to the theater. He is a scholar, poet and philosopher and maintains the traditions of the theater at its best. It is an experience of the soul to see him and a delight to know him.

* * * * *

April Fools Day—who in Chicago can ever forget it? It came on a Wednesday and that meant "Book Lecture Day" to me. At four o'clock in the afternoon a blizzard started which never stopped for hours. By lecture time the streets were almost impassible and I was certain that perhaps the lecture would have to be postponed—something which has never happened yet in my work. That evening I was speaking on "The Biography of Jane Addams" by James Weber Linn. As I went out in to the storm on my way to church I was sure that there would be no one at the lecture. I opened the door of my room to walk out to the pulpit and was greeted by an audience of over 300. I was never more enheartened. It was one of the finest evenings of the entire series. I poured every thing I had in to that address. Who wouldn't for a loyal group of people who would come from all over Chicago on a night like that? If you happened to be one of those present you will never know what your presence did for me that stormy night.

As this is the Centenary of the publication of the Pickwick Papers there is much attention being paid to Charles Dickens and his works. There have been several new editions of interest to Dickens enthusiasts. We commemorated the anniversary on the evening of Wednesday, March 25th. The actual date of the publication of the Pickwick Papers was March 31st, 1836. The Chicago Friends of Literature and the Dickens Fellowship were guests of honor and attended in a group. Over 1200 people were present. It was one of only two observances held in Chicago in honor of the Pickwick Papers. Chicago literary groups seemed to have neglected the opportunity but Dickens doesn't mind—he is among the immortals—while those who underestimate him—well, who are they, after all?

* * * * *

Every week from the pulpit I read the list of my engagements for the week in order that our radio friends might attend the lectures and addresses and personally meet one who has been only a "voice." After every address I meet many radio listeners and it is always a pleasure. Now that the weather is springlike I hope many radio listeners will find it convenient to drive in to the services some Sunday morning before we close June 14th, for the summer recess. On a recent Sunday there were present people from Michigan City, Joliet, Milwaukee, Stoughton, Wis., Grand Rapids, Racine, Elgin, Peoria, Evanston, Dundee and Michigan City. I was happy to greet them after the service. The personal contact is much more interesting than just thinking of them out there somewhere before a loudspeaker. May they also remember that broadcasting costs money. Remembering the church with a contribution will be an inspiration, too!

* * * * *

There is one question which

fills me with fright every time I hear it and you cannot realize how often it is asked me. I have a very poor memory for faces. I know it and I acknowledge it. Much as I dislike it there seems to be nothing that I can do about it. I am meeting people constantly—hundreds of them during the month and when someone looks at me in a most friendly way and says, "don't you remember me?" I shudder. Sometimes I do and sometimes I do not. I wish I always could remember all who have a right to ask that question. I should. I stammer, I try to be polite. But I am in misery. The other evening a very fine and gracious woman came up to me after an address and greeted me warmly with, "don't you remember me?" I was tired. I had just finished a hard address. I was brutal. "I'm sorry" said I, "but I cannot remember you. Will you kindly tell me why I should." She appeared crestfallen and disappointed. I was disappointed and chagrined. To myself I resolved never to respond like that again. Then she said, why, Dr. Bradley, I stood up with my sister when you married her four years ago." Well, what would you have said? You are quite right. That is just what I said.

* * * * *

The Wednesday Book Lectures close with the last Wednesday in the month of April. This is my fourth season and the best. Every Wednesday evening since the first one in last November I have lectured on a book in the auditorium. I have reviewed 26 books before an aggregate attendance of over 26000 people. I have enjoyed the winters work and look forward to next season. The lectureship will be resumed on the first Wednesday evening in November. The audiences have been city wide in character and the most largely attended book lectures in this country. I am grateful for the attendance and particularly desire to thank the usher-

ing staff who have served so faithfully in the difficult task of seating the large audiences. It has been a fine year for good books and more people are reading today non-fiction than ever before. It portends a thinking people and a thinking people are a progressive people. There is no substitute for intelligence. We are planning a very interesting May in the church. Every Sunday morning we are to have a distinct feature. On May 3rd, we observe Music Sunday with the rest of the nation. I am speaking on "The Harmonies and Discords of Life." The Federation of Music Clubs are attending. A special musical program will be presented by our ministry of music. On Sunday, May 10th, we observe the most beautiful Sunday in the year "Mother's Day. On Sunday, May 17th, we are holding our annual Radio Sunday on which we invite every radio friend in the Chicago area to attend the services in person. On Sunday, May 24th, is the date of Memorial Sunday when we will honor our soldier and sailor dead but there will be NO glorification of War. Quite the contrary it will be Peace Sunday. On Sunday, May 31st, we will hold a Civic Sunday services built around the necessity of good citizenship and good politics. Why not arrange your Sunday's so you can attend every Sunday morning during the month.

* * * * *

Our great Sunday evenings come to a close with the last Sunday in April. The attendance in spite of weather handicaps and other causes have been the talk of Chicago this winter. Every where I go my colleagues ask me how we do it. The question box has been most revealing in evidenced the trend of thinking our people are doing. I want to thank the choir and the ushers for their great contribution and assistance. Mr. Abernethy our director has presented a musical program every

evening long before the service begins in order to interest the many people who come early in order to get seats. It is quite a challenge to speak three times every week in my own pulpit year after year and I couldn't do it without the unprecedented interest and loyalty of all, who attend. My eternal gratitude to you all!

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of March:

- 1—Two Sermons, The Peoples Church
- 2—Joliet, Ill., Prison Commission
- 3—Joliet, Ill., Prison Commission
- 3—Address, East Chicago, Ind.
- 4—Book Lecture, The Peoples Church
- 5—Detroit, Michigan
- 6—Address, Terre Haute, Ind.
- 8—Two Sermons, The Peoples Church
- 9—Address, Literary Symposium
- 9—Annual Meeting, The Peoples Church
- 10—Address, Dundee, Ill.
- 11—Book Lecture, The Peoples Church
- 12—Address, Calvary M. E. Church
- 13—Address, Homemakers Congress
- 13—Address, University Students Club
- 14—Address, Mandel's Book Shop
- 15—Two Sermons, The Peoples Church
- 16—Address, Cook County Federation Women's Clubs
- 16—Address, Park Ridge School
- 17—Radio Address, WBBM
- 17—Address, Temple Isaiah Israel
- 18—Book Lecture, The Peoples Church
- 19—Address, Lake Forest College
- 19—Meeting, Friends of Literature

- 20—Address, Vedanta Society
- 21—Meeting, Chicago Public Library
- 22—Two Sermons, The Peoples Church
- 23—Address, Lawson Y. M. C. A.
- 25—Book Lecture, The Peoples Church
- 26—Address, High School, Harvey, Ill.
- 27—Address, Hyde Park Forum
- 28—Address, Fisherman's Club
- 29—Two Sermons, The Peoples Church
- 30—Address, Shelbyville, Ill.
- 31—Address, Chicago Junior College
- 31—Address, Dania Club.

FUNERALS

- 3—Miss Helen Beed (Mr. Clark Interment, Glen Ellyn)
- 7—Fred R. Feldman (Mr. Clark) Interment, Montrose
- 11—Mrs. John E. Benson, Interment, Graceland
- 12—William Liston Lomax, Interment, Rosehill
- 18—Mrs. Eleanor Newbauer, Interment, Bohemian National
- 25—Mrs. Edith Gagler, Interment, Forest Home
- 26—Carl Bremberg, Interment, Rosehill
- 27—Fred Nelson, Interment, Acacia Park
- 28—Dr. Harris Timmerman, Interment, Acacia Park
- 31—James Alfred Ellis, Interment, Rosehill

WEDDINGS

- 5—Thomas L. Nadeau and Catherine M. Rohwer, (Mr. Clark)
- 12—Matthew Scherer and Theresa Bennett
- 17—Jacques H. Perreault and Lorraine M. Hooper
- 28—Nicholas L. Clymo and Edith A. Lundquist
- 28—Ralph D. Keenan and Helen I. Scheibe
- 29—Robert Burns Denham and Helen Leahy Schlosser

EASTER IN THE PEOPLES CHURCH

The time to which every church and pastor looks forward with joy and gladness—the Eastertide—has come and gone. What a triumphant and spiritual season it was! For months in the church we were planning and working on the services. Many conferences were held with people who were thinking of membership. The choir—senior and junior—were rehearsing frequently. All were seeking for every opportunity to make it a never to be forgotten experience. All plans were fully realized. All dreams came true. The whole church and every organization throbbed with the new awakening and became vitalized with the new spirit. It was the happiest Easter I have ever known for the church and while in my home the illness of two of my most beloved members of my family prevented them from participating as in former years I was able to take them the happiness and joy which the church inspired. My father's severe illness prevented him from listening to the services but Mrs. Bradley heard the entire Easter morning service over the radio and when I returned home from the service found her in ecstasy.

The Easter season started with the beautiful Palm Sunday services attended by two congregations. Every noon during Holy Week I preached to fine congregations in the Erlanger Theater in the heart of Chicago's Loop and every evening in the church. The Thursday evening Memorial Communion service and the Good Friday evening services were the most largely attended. The climax of the week was reached on Easter morning when the largest congregation ever to assemble in the church was present. Before ten o'clock the auditorium was well filled. At 10:30 people were being turned away. Channing Hall was filled with people listening

over the loudspeaker system. Our chief usher estimated 2100 people in the church and over 1000 turned away. I preached on the subject "Easter Wonder." The floral decorations surpassed any we have ever had. The pulpit, platform and choir loft were one mass of beauty. All varieties of spring flowers with Easter lilies predominating were artistically arranged under the supervision of Mrs. O. C. Nylund. The background of palms were loaned by Drake and Son. Pictures were made of the pulpit as a permanent reminder of its beauty. The Junior Choir in their white robes added a touch of youth and beauty in an unforgettable morning. The choir was unusually fine and the solo by Emerson Abernethy only affirmed his wide reputation as an artist. It was nearly an hour after the conclusion of the service that I was able to leave because of the many friends and members who greeted me. I wish each one could realize what they mean to me.

The next service was at 3:00 o'clock on Easter afternoon. Another large audience was present. We received in to the Church at this service over 100 new members. Their names are published elsewhere in this number. 18 little babies were dedicated at this service. It was a most impressive and beautiful afternoon. I spoke on the subject "The Supreme Fact." Again in the evening at 7:30 a packed church greeted me as I walked in to the pulpit. We kept the floral decorations in tact for the day enabling radio friends and those turned away during the morning an opportunity of seeing the church. I spoke at the evening service on "Is There Life After Death." It was a tired preacher that went home on Easter night but a happy one! I had spoken to nearly 5000 people I could see and no one knows how many I could not see on that glorious Easter Day. To everyone who helped by their attendance,

their contributions, their flowers, and their kindly greetings I am everlastingly grateful. May the enthusiasm and encouragements of the Easter time project themselves in to the year ahead.

P. B.

NEW MEMBERS

The Peoples Church Publicly welcomed the following new members on Easterday:

Mrs. Leona Lee Abrams
Miss Elinor Bakor, 803 Cornelia Avenue

Mr. and Mrs. Byron R. Bates, 6918 30th Place, Berwyn, Illinois

Mr. Byron R. Bates, Jr., 6918—30th Place, Berwyn, Illinois

Miss Ena-Bell Bates 6918—30th Place, Berwyn, Illinois

Mrs. Agnes Bell, 6918—30th Place, Berwyn, Illinois

Mr. Sifroid Bertrand, 2748 W. 18th, Street

Mr. Clarence A. Bjorkman, 4316 Van Buren Street

Mrs. H. L. Bowlby, 540 Briar Place

Mrs. George Brozak, 5630 Kenmore Avenue

Mr. George Campbell, 3036 Broadway

Mr. and Mrs. C. F. Carlson, 820 Leland Avenue

Mr. E. W. Cone, 5200 George Street.

Mrs. Bertha Cygan, 4231 N. Oakley Avenue

Mrs. Mabel Davidson, 1364 Wilson Avenue, (from Embury M. E. Church, Freeport, Illinois.)

Mr. Ralph Davis, 1247 E. Johnson St., Madison, Wisconsin.

Mrs. Elizabeth A. Dietrich, 3635 N. Hermitage Avenue, (from 1st Presbyterian Church of Carnegie, Pa.)

Mrs. Edna T. Elliott, 1026 Lawrence Avenue

Mrs. Mary G. Flanders, 307 Washington St., Waukegan, Ill.

Mrs. Emily Frana, 5919 S. Fairfield Avenue

Mrs. W. E. Grace, 3841 N. Hermitage Avenue

Mr. Miklas Gasper, 829 Lill Avenue

Mrs. Frederick D. Gepke, 3847 N. Hermitage Avenue

Mr. George P. Gross, 3764 Rokeby St.

Miss Lydia Grosshauser, 712 S. Prospect Avenue, Park Ridge, Ill.

Miss Amanda Grosshauser, 712 S. Prospect Avenue, Park Ridge, Ill.

Mrs. Jennie Hartzell, 4741 Flournoy Street

Mrs. Cora Hastings, 1151 Grace Street

Mr. Fred C. Hawkins, 1056 Lawrence Avenue

Mrs. R. R. Hawkins, 310 Pine Avenue

Mrs. Marguerite Healy, 4900 Kenmore Avenue

Mr. and Mrs. Adam Heil, 6658 S. Peoria Avenue

Mr. Milton Hill, 5680 Ridge Avenue

Mrs. Hazel Holt, 2829 Cambridge Avenue

Mrs. Alberta Kelly, 2121 N. Rockwell Street

Mr. Otto Koch, 4651 Sheridan Road

Mrs. Minnie Kramer, 2835 Division Street, (Olivet M. E. Church)

Mrs. Herman Laabs, 5439 Winthrop Avenue

Mr. and Mrs. Franklin Litz, 301 W. Oakland Avenue, Austin, Minnesota

Miss Genevieve Lordeman, 3531 Rokeby St.

Mrs. E. A. Mann, 1033 Loyola Avenue

Miss Myrtle Meyer, 4637 Malden Street

Mr. Frank C. Miles, 940 Winona Avenue

J. J. Niemtus, 4033 N. Kolmar Avenue

Miss Beulah Olsen, 1265 Early Avenue

Mrs. Lucia D. Orvis, 857 Eastwood Avenue

Miss Lucie Paris, 1523 Lunt Avenue

Mr. Harold C. Penfield, 2 Banks Street, (from St. Pauls M. E. Church, New York City.)

- Mr. R. J. Pick, 555 Barry Avenue
- Mrs. Maud Puffer, 202 S. Kostner Avenue
- Mrs. Clara O. Rice, 2010 Ridge Road, Homewood, Illinois
- Mrs. W. A. Richter, 1421 Juneway Terrace, (from Lake View Presbyterian Church)
- Miss Jean Richter, 1421 Juneway Terrace, (from Lake View Presbyterian Church)
- Mr. Chris H. E. Rolfsen, 4764 N. Virginia Avenue
- Mr. G. A. Romer, 3505 Seminary Avenue
- Miss Beatrice Rusch
- Mr. Felix Sattler, New Viceroy Hotel
- Mr. J. Scheldberger, 4613 N. Springfield Avenue
- Mr. Dawson C. Smith, 3922 N. Troy Street
- Mr. John G. Sterling, 1938 Estes Avenue
- Mrs. Carrie Swendsen, 3147 Wellington Avenue
- Miss Blanche Josephine Suffin, 4707 Malden Street
- Mr. and Mrs. J. W. Thompson, 1014 Lafayette Avenue, Terre Haute, Indiana
- Mrs. Mayne Thompson, 3635 N. Hermitage Avenue, (from Avondale M. E. Church)
- Mrs. Flora A. Tomm, 438 W. 98th place (from Emmanuel Baptist Church)
- Mrs. A. M. Tredwell, 4427 Clifton Avenue
- Miss Mary Tredwell, 4427 Clifton Avenue
- Mrs. Alda Ward, 4834 Magnolia Avenue
- Mrs. Ella Webb, 5426 N. Ashland Avenue
- Miss Eldon Webb, 5426 N. Ashland Avenue (from Indianola M. E. Church, Columbus, Ohio)
- Mr. William Ernest Zesch, 908 Argyle Street
- Miss Jessie Hallett, 1132 Wenonah Avenue, Oak Park, Illinois
- Mr. Wm. Lautz, 7943 Ridgeland Avenue
- Mr. Richard Lakins, 5425 Kenmore Avenue, Apt 204
- Mrs. Julia B. Roth, 4636 Malden Street
- Mrs. Hazel Helena Brashear, 5057 Sheridan Road (from German Presbyterian Church, Scranton, Pa.)
- Mrs. Blanche Cerny, 5011 Glenwood Avenue
- Mr. and Mrs. Robert Burns Denham
- Mrs. Alvinia Kaston, 934 Leland Avenue
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- Mr. and Mrs. Harry Eckland, 1618 Merrimac.

THE MEN'S CLUB

The fastest growing organization in the Peoples Church this winter has been the Men's Club. Only a little more than three months old the newly re-organized

(Continued on Page 21)

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ed club has a paid up membership of nearly 400 men. Their meetings have been attended by an enthusiastic group of men from the congregation. At the last meeting, Dr. James M. Yard, secretary of the Congress of Jews and Christians, and formerly of Northwestern University spoke to an audience which filled Channing Hall to overflowing. The next meeting will be held on the evening of May 20th. The speaker will be announced from the pulpit. Every man interested in the work of the church is invited to membership. The dues are one dollar a year and entitle the member to all the meetings including refreshments without any further payment. All non-members are charged twenty-five cents per meeting. The president, Mr. Hinton, is at most services of the church and will be glad to meet any one interested as is always the chairman of the membership committee, Mr. C. A. Bradley. Any usher has an enrollment card and will gladly explain the club and its activities. The Club has set a goal of 500 members before the church closes for the season. A Ladies Night will be held before the close of the church for the summer.

Mr. Emrich, Secretary.

We cannot go beyond the law of right; God is not more ultimate; human reason is but that in us which perceives it.

—Wm. M. Salter.

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